would trade his labor for goods for his family rather than for himself. Among the Indians themselves the employment of labor is not uncommon and is paid either by labor in return or by goods, such as baskets or other common objects of trade. For instance one man may definitely employ another (outside his household — those in the household are of course obligated to help freely) to help erect his house and in return will do an equivalent amount of work for the man employed or will give him an equitable amount of food, drink, or articles of trade. This practice contains the germs of definite class differentiation into employees and laborers, but such differentiation has not at all occurred as yet. Generally speaking, there is no pronounced difference in wealth between different households and no one man is much more likely to be an employer than an employee.

Crime and Punishment.

According to present statements, the ancient penal code of the tribe, if an indefinite and unwritten customary handling of the problem of crime can be so called, recognized basically only one crime, that of being hopelessly undesirable, and one punishment, death. Judgment as to the undesirability of a member of the tribe was based on the commission of antisocial actions, among which unjustified murder, violation of fishing rights, and habitual thievery were specifically mentioned. A household might take matters into its own hands, but this was considered undesirable and the regular, one might say the truly legal, procedure was to lay the complaint before the cacique who judged its accuracy and gravity, but apparently without holding anything resembling a formal hearing or trial. If he condemned the criminal, he assigned the duty of executing him to any members of the tribe, such as the male complainants, and the sentence was carried out without further formality as soon as opportunity presented.

At present, the Indians say, crime is so nearly unknown that no regular system of punishment is required. It is easy to believe that serious crime is extremely rare as the amity of the Kamarakotos is amazing. Even when they were violently drunk no quarreling was seen, still less any attempts at physical injury. They are, however, human and it is incredible that no crime ever is committed. From answers to hypothetical questions as to what would be done if a crime should occur, it is evident that the old code is still considered natural and just and I have no doubt that it would be, and probably is, still applied if occasion arises. Specifically, it was stated that unprovoked murder and serious violation of fishing rights merit death and that this should be administered under direction of the cacique but might well be undertaken by the injured household on its own initiative. Theft, on the other hand, is now considered theoretically (and probably also in practice although no specific instance could be